

THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

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NEW SERIES VOL. X. NO. 32.

News in the Circle. Martin Ball.

At this writing a meeting is in progress at Flora. Pastor Murphy is aided by Pastor Martin Ball of Winona. God is wonderfully blessing the people, and many sinners are turning to the Lord.

The B. Y. P. U. of Winona, sent Brother Johnson Rowe, son of our excellent Secretary, to Cleveland, Ohio, as a messenger to the National B. Y. P. U. A. He reports a great meeting and much interest.

Rev. Era Duncan has resigned the work at Fairfax, Mo., and will enter the Seminary, at Louisville in the fall.

Pastor A. R. Sitton aided Pastor Bibb in a meeting at Grandin, Mo. 38 were baptized at the close of the meeting.

Rev. A. H. Autry of Booneville, Ark., has just closed a splendid meeting at Mena, Ark. 85 additions, 60 by baptism. The Word and Way says, "He combines the experimental with the educational and practical, and the combination works well."

Pastor J. S. Allen has resigned at Bethany, Mo., to take effect August 24. It is not stated what he will do. He will not be idle long, for he is a fine preacher and a good pastor.

Ursa E. Burroughs was recently ordained to the full work of the ministry by the church at Marshall, Mo. He is said to be a brilliant young man.

The church at Winona gives the pastor a month's vacation, which he proposes to use in aiding pastors in protracted meetings. He has offered his services to Secretary Rowe for two weeks' work in some mission field.

A short while ago a church was organized at Petal, across Leaf river from Hattiesburg. Six entered the organization, and at the close of the week the new church had 25 members.

Salem Church, Missouri, has set apart to the work of the ministry Brother William Pierce.

Pastor W. R. Johnson is happy. His meeting at Moak's Creek closed with 27 additions.

Rev. J. N. Lee has been called to the pastorate of a new church just organized in Savannah, Ga. That makes the fourth church in Savannah. Brother Lee accepts the work.

In the meeting at Merrill, Miss., where Pastor Brooks was aided by Rev. G. Hightower, there were 30 additions.

At Stamps, Ark., Pastor J. R. Luck has just closed a fine meeting. There were 57 additions—42 by baptism. Pastor and people are happy.

Pastor Cox has just closed a great meeting at the Burrows Memorial Church, Norfolk, Va. There were 118 additions to the membership. The pastor did the preaching.

At Kingwood, W. Va., Rev. Geo. B. Dever recently baptized Mr. Robert Show and his great grand daughter, aged 9. Brother Show was 89 years old.

The papers state that Rev. W. T. Hudson has resigned at West Point, to take effect Nov. 1st. It is not stated where he will go, but some church in the State should call him, and not permit him to leave our borders.

The church at Brookland, Texas, has recently been blessed with a great revival. The pastor, J. M. Menton, was aided by 69 additions—50 by baptism.

A new church has been organized at Spartansburg, S. C., and is to be known as the Southside Church. Rev. R. E. Neighbors of Salisbury, N. C., has been called to the pastorate.

Rev. H. A. Bagby, Greenwood, S. C., has resigned to accept a call to the First Church, Liberty, Mo. The saints at Greenwood give him up with much regret.

Prof. A. S. Townes, after 16 years splendid service as President of Greenville, S. C., College, for women, has resigned. He expects to engage in some literary work, which he has purposed for some time to accomplish.

Rev. Cornelius Woelfkin has been called to the Tremont Temple Church, Boston, to succeed Dr. P. S. Henson. He will enter the work this fall.

Pastor W. J. Laster, Lees Summit, Mo., has accepted the call to the pastorate at Salem, Mo., and will enter the work Aug. 15. The church at Lees Summit refused to accept the resignation, but Brother Laster had already accepted the call to Salem.

The Alabama Convention committed itself to the raising of \$50,000 for the endowment fund of the Seminary at Louisville. Judge N. D. Denson was re-elected President. He is said to wield the gavel well. W. M. Wood was made Secretary.

The Mission Board of Alabama, reported to the Convention for State Missions \$20,165; for Home Missions \$18,016; for Foreign Missions \$28,513. The State Board reported a debt of near \$4,000.

Pastor J. G. Murphy will hold a protracted meeting next week with his church—

Central—near Pickens. He will do the preaching.

Rev. G. H. Suttle closed a gracious meeting at Hathorne last Sunday. Pastor J. G. Murphy of Flora, did the preaching. There were 19 received for baptism and 10 by letter.

Pastor Tom Tomlinson will assist Rev. J. G. Murphy in a meeting at Madison, beginning the 2nd Sunday in August.

On the 3rd Sunday in July Brother Harvey Dana was ordained to the full work of the ministry by the Antioch Church, Warren county. Dr. Sproles preaching the sermon.

Prof. J. A. Wray of Live Oak, Fla., is conducting a great meeting in Pensacola. The meeting has been in progress three weeks, and its influence is widening more and more. Many souls have been saved. The entire city is moved.

The church at Stamford, Texas, has let the contract for a \$25,000 building, when completed, the Standard says, "It will be one of the handsomest, best arranged and constructed church buildings in the State."

Pastor T. J. Morrow was aided in a 10 days' meeting with the church at Granbury, Texas, by Rev. F. M. McConnell. 68 additions—30 by baptism.

Pastor Walter T. Hillman of Kaufman, Texas, has just closed one of the greatest meetings in that part of Texas. The pastor did most of the preaching. On Sunday afternoon, at a mens' meeting 22 strong men were saved, and united with the church. 36 were baptized, most of them business and professional men.

Winnsboro, Texas, M. L. Fuller, pastor, has just enjoyed a great revival. Rev. L. E. Finney of Greenville, did the preaching. 58 additions—34 by baptism.

The First Church, Austin, Texas, has recently set apart to the work of the ministry Brother V. V. Youngblood. Dr. J. A. French preached the sermon.

Dr. George W. Truett, Dallas, Texas, will speak at the Pennsylvania State Assembly. It will be held on the Bucknell University campus. What a treat for every one who attends!

The salary of Dr. W. C. James of the Grove Avenue Church, Richmond, Va., has recently experienced a raise of salary from \$2,500 to \$3,000. Appreciative church.

The Clay Street Church, Waco, Texas, has called Rev. Giles C. Taylor of Corsicana. He will accept.

The Unity of the Church.

A. D. Muse.

Let us first consider Paul's idea of unity. Over those where Paul, as you know, illustrated unity of the church of the Lord Jesus by using the hands, feet, eyes, mouth, nose and ears as being members of the same body, members of the same family. He uses such for an illustrated form of the great church of Jesus, an illustrated form or order of the great church above.

Then in 1 Cor. 12:4-11, Paul sets out the idea of the different gifts and God Almighty the great author of it all.

Let me illustrate this way. Take some steel needles, lay them on a piece of paste board, touching one another. Take then a piece of loadstone, drop it among the needles, and see how they will all draw to it. And, if the magic power of the stone is strong enough, you may lift the whole pile up by the one piece of load stone, which you dropped down among them.

Let me illustrate God's church that way. Doubtless you all know, and every Sunday School boy and girl knows, that in the fullness of time Jesus Christ the great messiah, the great mediator between God and man, came, or was dropped down here to "draw all men unto him." Even so many as were called from before the foundation of the world. And all men are drawn unto him, even so many as God called. And like the magic needle among the needles, the whole world of Christians draw unto him, and are all baptized of the same baptism into the great church.

Let me quote just here from the notable Rev. John Harris: "In the local unity of the church and representative oneness of the Jewish tribes, we behold a projected shadow of that spiritual intireness, which was to be realized in the constitution of the Christian church. The tribes collected at Siani or on Sion, were an allegory of which the church of Christ is the truth liberated, and embodied."

The first thing Christ did when he came to this world was to seek to unite us to each other by restoring us to God.

We are to remember that even now, all followers of Christ are living witnesses, or objects of his ennobling love, and Christ is not ashamed to call us poor creatures brethren.

Let us remember how he said "I am the Good Shepherd," then also how he said, "Other sheep have I which are not of this fold, them also I must bring." And they shall hear my voice. Oh yes, my brother, both Jew and Gentiles, both bond and free, says the Apostle Paul.

No exceptions, God is no respecter of persons. The man wearing the stripes is just as great in God's sight, as the preacher of the gospel, if he is as great.

"Man looks upon the face, God beholds the heart."

Man considers the action alone, but God weighs the intentions.

But I have got off from the subject, so that in truth the recovery and union of believers under Christ is the ultimate design of God in the mediation of his Son.

"All we like sheep have gone astray," wandering not only from God, but from each other also, turning every one into his own way. The object of the advent of Christ is to reclaim us from our wandering and to restore us to the divine embrace.

Now, my heart's desire and prayer to

God is that this may receive due publication in the Record, and not return unto God void, but "accomplish that whereunto he hath sent it, and that "we, the church of Jesus Christ may be a band of workers," sweeping on to our reward which is eternal glory. Amen.

Georgetown, Miss.

Baptist Orphanage.

Dear Brother Bailey:

May I report a visit to our orphanage? I was visiting my sister, Mrs. Dr. Potter, 828 North Congress street, this week, and went, of course, to see the orphans. Brother Carter carried us, (my daughter and myself), over the buildings, showing us many things of interest. About 10:30 o'clock he said, "It's about time for our babies to take their morning nap; suppose we go out to their building before they get to sleep."

So we started, but stopped several times in the large building to see this and that, so when we got to the babies' napping room the door was shut. Brother Carter spoke to Effie, one of the larger girls who has charge of the babies, and said, "Are the babies asleep?" She said, "Yes, but open the door and go right in." I said, "No, no, we must not wake the babies." He said, "It won't disturb them. They are used to all kinds of noises." So he opened the door, and such a sight! sixteen babies, apparently from one to three years old, lay curled up on pallets spread down on the floor—asleep. When their napping time comes daily, Effie simply calls to them on the play ground that it is time for them to go to sleep. They immediately "turn in" without a word, and "tumble down" on the quilts spread down for them, shut their eyes, and, in less than five minutes, all are asleep.

I think thousands of fathers and mothers all over the land could learn useful lessons about controlling their children if they would visit our orphanage. Dr. Potter assists Dr. Fulham in treating the sick children out there, and he tells me that the children open their mouths and swallow down any kind of medicine without a complaint. They simply have learned to obey implicitly and cheerfully.

By the way, Brother Bailey, do you Jackson people know what a fine physician you have in your midst in the person of Dr. Potter? I speak what I do know, and what the people of Jackson will soon learn, when he has lived in your midst a little longer.

I have another message for the Record, but will save it for next week, as this is already too long.

Mrs. M. L. Berry.

Blue Mountain, Miss.

How Remembered.

Bishop Potter will be remembered for many good and noble thoughts and actions, but, in the estimation of the commonalty, his most remarkable effort was in trying to throw around the saloon the refining influence of the home. It was well meant, but necessarily a failure.—Mobile Register.

Bishop Potter opened his model saloon with religious exercises, but God did not bless the enterprise. His prayers could not have gone higher than the bar counter. The saloon destroys the peace and joy of the home, blasts all the light, joy and hope

of woman's life. The only sure hope for the weak boy, or the strong man, yes! for the most intellectual, and grandest of them all, when held in the everlasting grip of intemperance is to keep the temptations away. Remove the saloons and work for total abstinence with the individual.

On the night of December 31st, 1908, the States of Mississippi and Alabama dissolves co-partnership with the liquor traffic, and will give the boys an even chance to grow up to be sober, industrious citizens.

The liquor men and their sympathizers will do all they can to prevent the law from being enforced.

It is up to the law abiding citizens to see that the blind tiger man is caught and given the limit of the law, and work for total abstinence.

W. H. Patton.

Shubuta, Miss., July 23, 1908.

Good Meeting at Friendship.

This church is 5 miles east of McComb. It is pastored by Elder W. K. Anderson, who has, and is now doing a good work there. This is the church where Father Z. Reeves was baptized long years ago. The members have built a new house in a more central part of the membership, and the future of the church is good. We had 20 accessions, and a general uplift to the whole membership, and four or five conversions of young men who are going to join the church in this community. It is on the whole, the best meeting in the history of the church.

J. H. L.

P. S.—Father Lucas was out on Saturday and preached a good sermon.

Is the Supply of Christian Workers Really Falling Off?

A. P. Fitt.

I say "Christian workers," meaning not merely ordained "ministers," but also men and women who are no less truly ordained of God and absolutely needed to support ministers and undertake forms of service for which they have neither time nor training, such as choristers, city and home missionaries, deaconesses and assistant pastors, Sunday School workers, evangelists, Association Secretaries, Bible teachers, etc.

I think statistics will prove that though many seminaries show a loss in enrollment as compared with five or ten years ago, the gross total when Bible Schools are included is advancing. Bible training schools are springing up in different sections of the country, differing in their standards and requirements, it is true. Existing schools are enlarging. Thus the Baptist Missionary Training School in Chicago has just erected a magnificent new building with accommodations for 200 students (women only). The Chicago Training School (Methodist Episcopal), is also erecting a new building that will accommodate upwards of a hundred more students (women only). The following figures regarding the Moody Bible Institute of Chicago, speak for themselves. They represent a steady growth in strictly enrolled students in the Regular Course, and do not include hundreds more enrolled in the Evening, Correspondence and Extension Departments.

Thursday, August 6, 1908.

Winter Term, (January to April).

	1907	1908
Men	207	277
Women	126	140
Total	333	417

Summer Term, (May to August).

	210	*245
Men	94	*118
Women	304	363

*Up to July 20.

God is still calling men and women from the farm and factory, the office and store, and in not a few cases from the legal and medical professions, and is filling them with such a passion for souls that no secular work can ever satisfy them, and they are willing to lay down their trade or profession at any sacrifice in order to give their whole time and strength to definite Christian work.

80 Institute Place, Chicago.

Bethany Church.

This is one of the oldest churches in the Lawrence County Association. She has just undergone a very refreshing season of meetings. This is one of the churches in which Elder Norvell Robertson, one of the pioneer preachers of South Mississippi, gave forty years in the prime of his life to one continuous pastorate, and through his efforts a strong church was built up and left, as it were, a monument to his memory. Brother J. O. Buckley is leading the flock now, and he has had to his help Rev. J. P. Culpepper, late of Poplarville, but soon to be leading the forces at Newton, Miss. His preaching goes direct to the hearts of the people, and especially to the church members, making them feel like they want to rise up and do something for the Master. A number of persons were reached who heretofore have taken no interest in religious matters.

The prediction of South Mississippi is, that with J. P. as pastor of the First Baptist Church at Newton, and with S. B. in the field in the interest of "Clark Memorial College," there is a brighter day to dawn on East Mississippi.

C. R. Dale.

From the Depths.

"Do you know what is good for a sad, troubled heart?

Is there not some remedy for its smart? Is there not a cure for this torturing pain, That will lessen the ache—make it tranquil again?"

I asked the Sage, He turned and smiled, As he softly answered, "Yes, my child."

"Do you know what is good for a soul's unrest—

By worry convulsed, or by fear appressed? For its agony what will bring relief— What will temper its hurt and assuage its grief?

Again he smiled, as he answered low, "Panacea for every ill I know."

"Then speak, tell me quickly of something, I pray, That I may apply, and this heart-pain allay;

Oh, give me some balm, that its calmness may roll
O'er the turbulent waves of my anguishing soul."
To my earnest appeal he gently replied—
His words rang true, as he came to my side:

"Go forth 'neath the shelter of Patience's calm wing,
And bathe in the waters of Sympathy's spring
Then bask in the sunlight of Love's genial rays—
Move along the bright path of Mercy's sweet ways;
Give helpful hand—lend pitying ear—
Do kindly deeds—speak words of cheer."

"Pluck the flowers of Hope which grow at your feet,
And scatter their fragrance o'er all whom you meet;
And, like the soft drops of the summer's warm shower,
Or the morning's moist dew to the withering bower,
The grateful waves from each blest heart
Will flow o'er your soul and peace impart."

"Your heartaches will vanish and a feeling of cheer
Will reign in the space which held worry and fear."
I listened, and thrilled; his words brought surcease;
To my heart and my soul came a deep, won'drous peace.
Though dark the path in which I stray,
His words will linger and light the way.
—Georgiana Moody.

Challenge to Men.

Jesus Christ was a man; he committed his gospel to men; he looks to men today to lead in winning the world to him. Christianity is a masculine religion; it appeals to the militant, the virile, the aggressive that is in manhood at its best. And men are waking up to these facts. Christian ministers of today are emphasizing their common manhood more, and their priesthood less, than probably ever before in the Christian era. A prominent New York City minister said that he had never before seen so many ministers in short coats trying to pass themselves off as men! He was speaking in obvious congratulation of that fact, rejoicing that ministers are now more than ever working as men among men, shoulder to shoulder with their fellow-men in the warfare that demands the life of whole men. And laymen are throwing themselves into the work of the kingdom as never before. "Men," said John Willis Baer the other evening to an association of 275 Christian laymen, "it's daybreak on the laymen's horizon of service." There is hope, and there is a challenge, in all this. Are we who are men spending ourselves to the uttermost to enlist those of our fellows who have not yet heard the call and volunteered for service.—Sunday School Times.

Two Meetings—DeSoto and Oak Grove.

On Saturday night before the second Sunday in July we began at DeSoto, and continued eight days. The church was greatly revived. Many of the members expressed a determination to live in the future

in the discharge of duty. There were six additions, five by baptism and one by letter.

On the third Sunday we began at Oak Grove and run till Friday. At this place the Lord came in great power and blessed His word and eleven happy souls were added to the church, nine by baptism and two by letter. The people say that this was the best meeting ever enjoyed by the church. We give all the glory to the dear Master.

Brother A. A. Walker did all the preaching, which was done to the joy and edification of all. He preached the old simple gospel, depending absolutely upon the Holy Spirit for results. He sought above all things to magnify the name of our Lord Jesus Christ. Any pastor in need of help in meetings will make no mistake in securing him. God bless him and give him great success.

This closes all my meetings for this year, and in all these the Lord hath done good things for us, for which we give Him all praise. Bless His Holy name.

A grateful pastor,

J. J. Walker.

Shubuta, Miss., July 27, 1908.

Phalti.

Dear Brother Bailey:

The protracted meeting began on Sunday, July 19. Brother G. P. Harris of Magee, is the noble, hard-working pastor, and is battling nobly for the good cause in that community.

The church has been organized only three years, but is fast putting on strength, the membership having crept up from about 25 to nearly 60 during 15 months. The cause prospers, "for the people have a mind to work."

This writer was pastor there last year, and was glad to respond to the call to go back and hold a meeting of days with those good people.

The meeting continued until Thursday afternoon, the immediate results being, the church greatly revived, four additions to the church by letter, and 18 by baptism. Of the 18 baptized, 7 came from the Methodists, and 6 from the Presbyterians.

We cried unto the Lord. We kept His Son more prominent in our hearts and minds than we did the blessings we so much desired, and the Lord saw and heard and poured out His blessings upon us. We are glad, yea, we are greatly rejoicing and give Him all the honor and all the glory for all this. May God's richest blessings rest upon that consecrated pastor and people.

Your brother Xian,
T. J. Batton.

Hooker, Miss., July 28, 1908.

O King of Peace, give us thy peace; keep us in love and charity; be our God, for we know none besides thee. We call upon thy name: grant unto our souls the life of righteousness, that the death of sin may not prevail against us or any of thy people.—Alexandrian Liturgy.

A strong and healthy body is essential in the great struggle and competitions of life. It is not necessary that men be athletes, with sinews like iron, but a sound body, well disciplined by healthful recreation and manly sport is something that lies at the foundation of successful manhood and happy domestic life.

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FOR CONGRESS
R. H. HENRY.
OF HINDS.

What Can I Do for the Seminary?

We hope the above question is being asked by many of our good people all over the State. Our Seminary has been of unusual blessing to our work through the hundreds of our pastors it has trained, and the inspiration and direction it has given us in numberless ways. For our work it is the most important of our educational institutions, and we believe it is the most important single institution in the world in furtherance of the work of the kingdom of God. What then, can each of us do for it? For we ought to support and help such an institution.

1. We can learn more about it and its work. Some of us are woefully ignorant of our beloved school of the prophets. Let us learn where it is, who its faculty are, how many students it has, where they go and how they succeed on graduation; what its course of studies is, etc. In short, we can become intelligent about this seed-bed of theological training.

2. We can pray for it, for its students, who are preparing to preach the gospel of the kingdom in all the earth, for its faculty who hold the responsible positions for training our preachers, for its constituents all over the world, for its friends far and near. We pray for our mission boards

and secretaries. We must pray more for the Seminary.

3. We can give to it. It is now asking for enlargement of endowment. It ought to have the increase. The needs of our work and the institution demand this addition imperatively. Let us give as we can, much if we have it, less if we are poor. But let us all give.

4. We can interest our friends in the Seminary. Talk about it. Tell them of its work, of the blessing it is bestowing on the world; of its pressing needs. The alumni of the institution, are not wealthy, but they are influential. If only they would give what they could, and then labor to interest others, the whole sum of six hundred thousand dollars could be raised in one year. But there are thousands of warm friends who are not alumni. Let us all talk the institution up.

5. We can send the students to it. Every young preacher in our entire Southland ought to take a course in Louisville, unless the way is absolutely closed. The work of the kingdom needs trained as well as godly, consecrated men.

This and much more we can do, and ought to do for the Seminary.

The Layman's Movement.

We are just entering upon the second year of active, organized work among our laymen. At the last Convention Brother S. R. Whitten was re-appointed as chairman of the committee on the Layman's Movement. There are nine members of this committee, all good, active, intelligent men.

They are: S. R. Whitten, F. F. Phillips, A. H. Dale, John L. Johnson, Jr., H. L. Whitfield, B. G. Lowrey, H. L. Watts, S. E. Dudley, Clinton Thompson.

This committee held its first meeting in Jackson on the 28th instant. From the plans they laid, it is evident that they are getting squarely down to business at once. They have divided the State up into nine districts, placing one member of the committee as superintendent of each district. It is made the duty of each district superintendent to seek out and appoint a suitable man to take the oversight of the work in each association. This association superintendent will, in turn, endeavor to find some brother in each church who will use his best endeavor to arouse his church to greater activity along mission lines, by means of a special rally and in other ways. This begins to look like effective machinery from which we may expect some good results.

We feel that the year just closed will make the genesis of a more general and aggressive work among our laymen than had been noted hitherto. Brother Whitten is undoubtedly the man for chairman of this committee, and with the aid of the wise counsel of his associates on the committee, we may expect some intelligent, vigorous work done.

In order that the Layman's Movement succeed, it is of very great importance that the pastors lend it cordial sympathy and help; and, at least, if they do not see fit to take hold of the work, that they will stand aside and not get in the way of the laymen who may have a mind to work.

One very important way in which pastors can aid this committee in its work is to invite the members of the committee and other workers to their churches and magnify the work before the brethren, and in-

form, interest and enlist them just as far as they possibly can. No movement or enterprise in Christian endeavor can attain any great degree of success, unless the pastors throw themselves into it heartily, and from the very nature of the case we need not expect any large measure of success without their hearty co-operation. The pastor is the leader, and unless he leads, the flock will not go. God has made each real pastor overseer over his flock, and because of this relation, the pastor's responsibility is equalled only by his splendid opportunity and possibilities. If the pastor does not know what position to take in any situation, is he to remain neutral? By no means. If he does not know his duty, let him exert himself to find out. It is the duty of pastors, (and other men as for that) to find out what they ought to do with reference to every Christian movement, and then line up in a whole-hearted manner for business. We plead with all pastor to receive, encourage and help these laymen.

Profanity.
 It has been said that profanity clusters with other sins. Surely profanity is an unreasonable and an unmanly sin; neither brave, polite nor wise. Men of sense and character despise it. Horace Mann well says, "The devil tempts men through their ambition, their cupidity or their appetite until he comes to the profane swearer, whom he catches without any bait or reward."

The profane habit is a singular one. Fathers who never swear at home pour out oaths freely down town; men who never swear before their own boys, blaspheme in the presence of the boys of other men. "Whatsoever ye would that men should do to you, do ye even so to them."

Swearing is both against the law of God and the law of man. To swear in a public place in Mississippi is a misdemeanor punishable by severe fine. But it is rare that district attorneys insist upon the enforcement of this wise law. This is a matter that should be pondered by every God fearing and law-loving voter. No man is fit to be law officer or law maker, for a refined and Christian people who is guilty of the brutal vice of swearing. If the moral people of this commonwealth will scrutinize the morals of all candidates for office high and low, and vote only for such men as they would be willing to have marry their daughters, or teach their sons by precept and example, they will at once have contributed to a higher standard of public morality. The sooner this rule in the interests of society shall be applied, the better. Outlaw the law-breaker at the ballot-box. Put the profane candidate on the same level with the drunkard and gambler, fellow Mississippians, when you enter the booth alone with your conscience and your God, to vote.

Abstract History of the Mississippi Baptist Association.

By Rev. T. C. Schilling.

1. The book is 6x9 inches, and gives an account of each meeting of the Association for one hundred years, such as time and place, preacher of associational sermon, officers elected, churches received, etc., together with all important resolutions and matters of general interest.

2. The portraits of nearly 70 of our ministers and prominent laymen, together with sketches of their lives and work.

Mention: Zachariah Reeves, M. S. Shirk, J. R. Graves, W. W. Bolls, Solomon Buffkin, Peter Turner, William Fortinberry, Wilford Z. Lea, W. A. Gill, G. B. Rogers. Z. T. Leavell, Peter Turner, M. T. Martin.

3. The four tables at the close of the book (1) Giving the names of Moderator, Clerk and Treasurer, each year for the hundred years. (2) Giving a list of all the churches, with date of reception. (3) A list of all ministers belonging to the Association. (4) Giving number of baptisms and members, together with amount of money reported each year, for this long period.

The price is \$1.50 net; postage 11 cents.

"General Stephen D. Lee of the Confederate Army, died at Vicksburg, Miss., on May 28. He was at the time of his death commander in chief of the United Confederate Veterans. He was a Baptist church member and ordained as a preacher and stood in high esteem as a gentleman and Christian."

The above from the Watchman of Boston, comes as a great surprise to those of us who had come to think that statements made in this high-class journal were entirely trustworthy. We are unable to understand how the Watchman got hold of the idea that General Stephen D. Lee had ever been "ordained as a preacher." He was all that is stated above, except an "ordained" preacher. He was an unordained preacher of righteousness, as every Christian should be.

Compression of cotton at the gin house seems to be the only method of redress which the planters have from the present costly and antiquated method of handling the South's cotton crop. The Farmers' Compress and Cotton Gin Company manufactures a highly successful gin compress, and are offering their eight per cent preferred stock to the public as an investment. It is being eagerly sought by Southern as well as Northern capitalists. We believe it will pay our readers to investigate their propositions. Address inquiries to J. I. Mather, Secretary, Tennessee Trust Building, Memphis, Tenn.

We are in receipt of a program of East Texas B. Y. P. U. Encampment to be held at Jacksonville, Texas, August 7-17, ten days. This little book is well adorned with dozens of handsome faces. Our own Rev. E. S. P'Pool is pastor at Jacksonville. The face of another Mississippian appears in the group, that of Rev. M. J. Derrick, now of Beaumont.

Captain I. P. Trotter died last week at the advanced age of 85 years. His remains were interred in the Oakwood cemetery, at Winona on last Thursday. He was the father of James Trotter of Alabama, A. P. Walter, John, of Winona, and Dr. I. P. Trotter, pastor of the First Baptist Church of Hattiesburg. He was honored wherever known.

Rev. S. Morris is assisted this week in a meeting by Rev. Charles L. Lewis of Clinton.

The Universal Gift.

Large bounties to restore we wish in vain, But all may shun the guilt of giving pain.

Thursday, August 6, 1908.

THE BAPTIST RECORD.

5

To bless mankind with tides of flowing wealth,
 With power to grace them or to crown with health,
 Our little lot denies, but heaven decrees
 To all the gift of ministering ease.
 —Hannah More.

Religion of Beautiful Deeds.

By Robert Gordon.

"Let your light so shine before men that they may see your good works and glorify your Father in heaven." This old text has done splendid service. Perhaps it will get new grip on our hearts if we recognize the fact that the words translated good works might more literally be translated beautiful deeds. Beautiful deeds are Christianity's best apologetic. Genuine beneficence is Christ's method for the propagation of the gospel. Men see the goodness of God chiefly as it is reflected by the goodness of men. By thoughtfulness, kindness, patience, gentleness, we may help men to understand the compassion and tender mercy of God.

Let it be understood that the gospel of Christ is not merely a thought, however exalted or lovely, but rather an awakened affection which expresses itself in beautiful deeds. I have seen a child lift a toy engine and find sport in listening to the whirr of the wheels. And I have seen a man lift his completely defined and systematized religion and find his satisfaction in watching the revolutions of the wheels—wheels, ethical, metaphysical, philosophical, theological. But oh, the travesty and tragedy of it all! The thing never got down into his finger tips. Our religion is a sham, a farce, a failure, unless it incarnates itself in beautiful deeds.

There are broken homes to be reunited, broken lives to be rebuilt, broken hearts to be comforted. Cease weeping over the imaginary sorrows of the novel and the stage and give yourself to the relief of some concrete flesh and blood misfortune. Cheer the discouraged. The perfume of a single kind word often sweetens a life for days. Give a lift to the over-burdened and so follow the Christ. The only way to make a life beautiful is by the practice of the religion of beautiful deeds.

Milwaukee, Wis.

Harrisville.

Rev. Wayne Sutton, with the assistance of his nephew, Wayne Alliston, recently held a meeting with his Harrisville Church, in which there were above fifty accessions, forty-two of whom, of all ages, from the little boy and girl to the aged man and woman, came in by confession in baptism of Jesus as Saviour and Lord.

Pastor Sutton not only teaches the people to know and leads them to accept Christ, but he also trains them in universal obedience. Last year they gave \$37 to missions. This year, under faithful instruction and earnest exhortation, they gave above \$200.

God be praised for such country pastors.

H. F. Sproles.

A Note.

My work for this summer is in northwest Alabama, holding meetings under the direction of the State Board of Missions. Though in another State, my heart often turns to

old Mississippi and my friends there.

A few Sundays ago I supplied for Brother Bamber at Jasper, Ala. His people are in love with him already, though he has been there only a few months. He has a strong church.

With much love to my friends in Mississippi, I am,

Faithfully yours,
 Hendon M. Harris.

Too Certain.

Amos 9:10; Obadiah 3.

There was a congressman in Massachusetts who failed to get an election by two votes. He was so sure of it that he did not take any interest in one small town of the district. There was one town in which there were no speeches, no parades, no fireworks. Nothing was done to disturb the apathy of the voters there. No effort was made to bring out the independent voters. He lost the whole election by two votes. He was too sure of the election, as some Christians are so sure of their election, and are so certain of going to heaven that they are forgetting to love, and they miss it by a narrow margin.—Current Anecdotes.

From Biloxi.

I had heard much of this beautiful city and surrounding country since coming into the State, and had often wished for an opportunity to come and see for myself. During the Convention at Meridian, Brother Roper, pastor of the First Church here, invited me to supply his pulpit, which proposition I accepted, and began work here the third Sunday in July, and while I have been very busy, I have managed to see much of Biloxi and its people, and I have come to the conclusion that it is a pretty good place after all, however, the town is not at its best religiously at this particular season of the year, being a summer resort with a national reputation, the citizens are greatly handicapped in their church work by legions of friends and relations who came for a visit and recreation. While this is a fact we have a number of people who will not be hindered much in this way.

Brother Roper has been getting in some good work here, and I would like to tell you some things I have heard about him, but fearing it might reach his ears will desist.

Brother Walker is moving things up at the Second Church, and you may get ready to hear of a strong church in that part of the city soon. Still workers are needed. If one had the "gift of tongues" he could preach in at least ten different languages here, and be understood by a number of his hearers. Most of whom know not "the truth" or the significance of the Sabbath day.

What I say of Biloxi will apply to every village or town from Mobile to New Orleans. It is indeed a great work that needs to be done on the Mississippi coast.

I could write you more, but fear my letter will be too long.

My work with the church here ends the second Sunday in August. I have no engagements further, but am anxious to be kept busy. Brethren desiring my services may address me at Chunky, Miss., or 421 Reynior street, Biloxi, Miss.

Yours fraternally,
 W. E. Fendley.

A New Impetus to B. Y. P. U. Work.

By Jno. A. Held.

At the Meridian Convention, I was requested by district Vice-Presidents, there assembled, to write some words, outlining the work to be done by the district Vice-Presidents, which were appointed at Blue Mountain.

Let me say at the outset, that B. Y. P. U. work is most delightful if we know what we aim for and also the most trying if we do not know. In order that the right kind of knowledge may be disseminated throughout the State, into various communities and into every church, we need to hold district rallies. These rallies will prove helpful, inspiring and encouraging. Through them we shall be able to enlist the young people, enlarge their vision of future possibilities and infuse into them a spirit of enthusiasm. All of this most of us know, but how let us, by means of these rallies, put into practice what we know. I therefore suggest that there be held first of all, a central rally at Jackson, and let all the district Vice-Presidents be present and if possible, and thought practicable by the local committee, let them be used on the program. It would also be a good time for a conference to be held there. These Vice-Presidents could there agree upon a plan of campaign. In these rallies, it is purposed that Vice-Presidents be the main factors, and factors they must be, not dead timber. Assisting each other. Use is to be made of the local young people, pastors and all available forces within any given territory.

Thus by addressing ourselves to the task in earnest and throwing ourselves into this work with all of our power, some things will come to pass. The encouragement that comes to one by the knowledge of the fact that others are helping us and cheering us, is worth more than words can tell. We are a part of a great whole. Three words ought to form the key-notes of every rally. Knowledge, Inspiration and Fellowship.

1. Knowledge is very important at this stage of work. Many pastors have found the B. Y. P. U. a burden rather than a help. We need, therefore, make our rallies really helpful in this respect. Those who attend ought to be able to carry something away with them. They ought to learn not only what the work of the B. Y. P. U. is, but how to do it.

The "fact" and the "how" are the two points of interest to every one. The wind of rhetoric and expulsive pyrotechnic of forensic oratory do not lay deep and lasting foundation for future growth in Christian character. Give us knowledge, for knowledge is power, brethren, knowledge is power!

Let us have something definite that the young people may have an anchorage.

The young Baptist whose heart is right with God and who can get hold of a fact and know how to make use of it, will become a power in the Kingdom of God.

2. The second thing I mention is inspiration.

With knowledge as a back ground there is something to inspire. Inspiration is both objective and subjective. The inspiration begotten in a life may kindle that life, which shall in turn set in motion other lives to new activities.

Let us hold up before the young Baptists high ideals, vigorous thinking, earnest praying, sharp conflicts, loyal souls, great efforts and great sacrifices and there will come new inspiration to their lives. You and I, and all mankind need the help that comes to us through inspiration.

It is the word of fire, Emerson said, "Nothing great was ever yet achieved without inspirations."

3. In the last place I call your attention to the word fellowship. It makes the whole world kin. What can be more helpful to a young Baptist than to come into contact with kindred spirits and have his spiritual vision enlarged. It is this that has been so helpful to those who have struggled when Christianity was young. The fellowship of saints. God help us to meet the call of this new day in the young people's work. Do we want the B. Y. P. U. of Mississippi stand for something definite, be a factor in the great work of our denomination and in the local churches, then let us enlist every young Baptist that can be reached and then we can command the respect and interest of the world at large and our own people in particular.

Let, therefore, every district Vice-President be heard from at the earliest possible date, and communicate with Brother Price at Jackson, who is Vice-President in that district.

Natchez, Miss.

Field Notes.

A trip down the I. C. Railroad of recent date was enjoyed by this scribe. Osyka was the first point visited. Pastor J. R. G. Hewlett was absent from home attending a laymen's mass meeting in Louisiana. The church under his ministry is prospering. Dr. and Mrs. Nesmith entertained the visitor. In fact this writer feels very much at home when sojourning with these devoted servants of our Lord. The Record has a number of warm friends here.

Magnolia—Only a few hours were spent here. Failed to meet Brother Thigpen. It was learned that his resignation was before the church. What the final outcome shall be, is not known. Brother J. M. Cook makes his home here and preaches to out of town churches.

McComb—Pastor Leavell was out of town. Pastor Lane of South McComb Church, was found busy about the Master's work. He is engaged in a meeting with Pastor Anderson at Friendship Church, east of the city, some 5 or 6 miles. He and this scribe behind the little bay, went out Saturday, took dinner with Farmer Thompson, and then repaired to the church where, as best he could, the writer preached the Word. The people said they enjoyed the sermon.

Johnson—The writer, by request of Pastor Lane, filled his pulpit Sabbath morning and evening. From this place Monday morning the 9:30 train bore him quickly to Bogue Chitto. Shelter and refreshment were found in the home of deacon Boleau. The day was spent shaking hands with the saints, and taking subscriptions for the Record.

A few hours were spent in the city of Brookhaven. 2:30 boarded train for Monticello. Pastor Roberts was engaged in a series of meetings. Brother J. P. Williams doing the preaching. The meeting was one of great power. Two days were spent by the writer enjoying the meeting, and looking after Baptist Record interests.

Some needed names were added to the list, and a number of renewals rewarded the visit. The meeting closed with 32 baptisms and 2 or 3 by letter, and the church greatly revived.

The Lord Liveth.

By J. R. Nutt.

The Lord is alive forever more,
His Reign shall never cease.
His love abounds in all the world,
He giveth universal peace.

His name is Christ, Immanuel,
Throughout the world He'll reign.
The hearts of men shall give all glory
Unto His blessed name.

He walked on the sea of Galilee,
The waves obeyed His will.
He spoke to the troubled hearts of men,
And told them to be still.

He stood at the grave of one He loved,
And weeping, bowed His head,
And prayed unto His Father,
To raise him from the dead.

God heard the prayer of His only Son,
And spoke from the blue above,
And filled the hearts of the weeping ones
With everlasting love.

He will go with us unto the grave,
When we lay our loved ones away,
And whisper softly in our ears—
"You shall see them another day."

All honor and glory be to Jesus,
Blessed be His Holy Name.
He shall live again upon this earth,
In one Universal Reign.

What to Read.

If you have the blues, read the twenty-seventh Psalm.

If your pocket-book is empty, read the thirty-seventh Psalm.

If you are losing confidence in men, read the thirteenth chapter of First Corinthians.

If people seem unkind, read the fifteenth chapter of John.

If you are discouraged about your work, read the one hundred and twenty-sixth Psalm.

If you find the world growing small and yourself growing great, read the nineteenth Psalm.

If you cannot have your own way in everything, keep silent and read the third chapter of James.

If you are all out of sorts, read the twelfth chapter of Hebrews.

W. M. S.

Mr. Editor:

As I don't see much in your valuable paper in regard to our work as a missionary society, I thought it might not be amiss to drop you a line. As I see our space that you so freely gave us is not very well patronized, so I will say that we have a fine lot of workers. 27 out at our last meeting held at Sister Jessie Smith's, it being her 52nd birthday. Collection \$9.15.

I feel impressed to say a word in regard to Brother Sample's article, "Sad State of Affairs," and wonder why something of the

kind was not put before the non-paying churches long ago, so I write this as much as anything to let Brother Sample know that there is one that can say "amen" to every word of it, hoping that God will bless it to the good of every church in Mississippi, and the world over, for that matter.

Mrs. N. Vance.

Good News.

Bay Springs and Louin Churches have had their revival meetings. After the first service by the pastor, Rev. J. W. Lee of Batesville, did all the preaching in the Bay Springs meeting.

Lee's fort lies in his power to make plain, strong and beautiful the doctrine of substitution, and to move people to Christian activity from a motive of love and gratitude. This being his native county, he was well known by many and soon won the full cooperation of the people. The results were 33 additions to the church. Eighteen of them were by baptism. Everyone who professed conversion joined the church.

Brother Lee preached at Louin from Sunday night July 19th to Thursday night, July 24th, when he had to leave. The writer carried the meeting on until Monday, July 28th. The church was greatly revived and received 19 additions, 3 of whom were by experience and baptism.

This closes the meetings in the three churches, Richton, Bay Springs and Louin, of which I have the honor of serving as pastor. The meetings have resulted in adding an aggregate of 114 to the membership.

In answer to an urgent call from Rev. L. D. Bassett from Stringer, the next town south of here on the road, I ran down and spent last night, and this forenoon in the meeting there.

He had begun last Saturday evening with Sunday School Evangelist Byrd with him. I found a great meeting in progress. Eight had joined and last night under Brother Byrd's earnest talk and strong appeal fourteen others were added. This is only the fourth day and twenty-two additions. After worshipping with them last night and today I return to my own much needed pastoral work, rejoicing over the great revival at Stringer.

T. J. Moore.

Bay Springs, Miss., July 29, 1908.

Read and Study.

It is important to use words for what they mean. This is not always done. We Baptists often accept the interpretation of others, without strictly noting the import, and practically lose ground thereby. For example, we say: "Read the Bible," instead of study God's Word. The apostle Paul urges to: "Study to show thyself approved unto God; rightly dividing the word of truth"—not the Scriptures. A newspaper is read and its contents, in the main, almost as soon forgotten.

Christ's commission is real; but without serious thought. Why did he prepare it with the words: "All power is given unto me in heaven and on earth?" What does the word "Go" mean? Whose "commands" are to be taught? Where is it said: teach Moses and the prophets; the ten commandments and to repeat the Lord's Prayer? Not in the New Testament,

Yet Baptists sometimes adopt this error and slowly fall into ritualism. Further, not a few allow other religions to supply them with terms misleading—such as "communion."

Baptist usage is a very good thing, as long as it conforms strictly to the teachings of the New Testament; all else should be brushed away—for it has been borrowed. Missions is a great central principle; the foundation of Christianity. This is indicated in the word, "go." No method is prescribed; simply the fact, and to "do" something, without stating the how, except as to baptism. Service is the requirement; and that is not given by "going to church," simply. Teaching is instructing, explaining and training for gospel work.

Reading with study, is profitable; but the reading should be a select Christian culture pre-eminent. There are Baptists who read secular papers almost exclusively, and know but little of denominational progress and literature. A Baptist periodical ought to be in every family, and the subscription promptly paid. When will our people learn wisdom? Neglect along this line allows the children to grow up in ignorance of our principles, and leaves them open to other influences.

We cannot press this matter of the support of our denominational literature too much. It is important beyond measure, pastors should look into it, and see that every family receives the State paper, and other sound literature, if possible. Our churches cannot prosper as they ought otherwise.

L. A. Duncan.

People talk of liberty as if it meant the liberty of doing what a man likes. The only liberty that a man worthy the name of man ought to ask for, is to have all restrictions removed which prevent his doing what he ought.—F. W. Robertson.

The Highest Good of the Individual.

All divine laws respecting human conduct are enjoined not because they are dictates of the Almighty, but because their observance secures the good of the individual. Laws are not arbitrary enactments, especially those of divine origin. The fundamental and simple fact back of the law of total abstinence is that if any act or practice is injurious to a person the safe and only sure attitude to take respecting it is never to do or practice the thing. If it is good for one to abstain from a wrong then that one is absolutely safe if he totally abstains.

To do a wrong once or to take one drink of an intoxicant puts the individual across the line of safety. If he has been disposed to do it once why may he not be inclined to repeat it? If he does not commit a first offense he is sure not to do so the second time. He is splendidly immune from the effects of a wrong act who never commits it. This simple principle should be constantly emphasized and upon it can be based any plan which will help others to become total abstainers in all matters of wrong. Probably one of the best methods to promote this is to secure through some society or organization pledges from the young people to become total abstainers.—The Standard.

What Our Battleships Have Cost.

The actual cost of this Pacific voyage of the battleship fleet has been very much exaggerated in popular comment on the undertaking. It is true that an immense "working plant" has been involved. The money expended to create each of the sixteen armor-clads is equivalent to the endowment, the buildings and the total academic equipment of an important university. The ship of lowest cost in the fleet is the 11,500-ton Illinois, which represents a total expenditure of \$4,621,000. Of this \$2,505,000 is the contract price paid to her builders, the Newport News Shipbuilding and Dry Dock Company, of Virginia, for the hull and machinery; the remainder is chargeable to guns, armor and general equipment. The ship of highest cost is Admiral Evans' flagship, the 16,000-ton Connecticut, and the only vessel of the fleet built in a navy yard, that at Brooklyn. She represents an expenditure of \$7,677,000, or \$757,000 more than her sister ship, the Louisiana, constructed in the great private shipyard at Newport News. This Newport News yard produced also six other vessels of the fleet, the Illinois, Kearsage, Kentucky, Minnesota, Missouri and Virginia. Three of the vessels, the New Jersey, Rhode Island and Vermont, were launched by the Fore River Shipbuilding Company, of Quincy, Mass., on Boston Harbor; two, the Alabama and new Maine, by the William Cramp & Sons' Ship and Engine Building Company, of Philadelphia; one, the Kansas, by the New York Shipbuilding Company of Camden, N. J.; one, the Georgia, by the Bath Iron Works, of Bath, Me., and one, the Ohio, by the Union Iron Works, of San Francisco.

The aggregate cost of the sixteen battleships is \$96,606,000, or a little less than the total sum expended on account of the United States Navy in a single year. Our entire battleship fleet, built and building, numbers twenty-nine, including two monster new ships of the Dreadnought class, but superior to the Dreadnought in size and power; the 20,000-ton Delaware, now under construction at Newport News, and her giant sister, the North Dakota, at Fore River.

These sixteen battleships require for their maintenance a total expenditure of \$9,417,000 a year, or a little more than \$25,000 every day. The charge for each ship ranges from \$479,000 a year for the 11,500-ton Illinois to \$226,000 a year for the 16,000-ton Louisiana. This cost of maintenance includes as its largest item the pay of officers and crew. Thus, the forty officers and 800 men of the new Maine receive in compensation every year \$328,000 from the government. The expenditures of the Maine on ordnance account, according to the last returns, are \$67,000; on steam engineering, \$58,000; on repairs to hull, machinery and equipment, \$86,000. On other ships of the same type the various factories in the annual cost of maintenance stand in very much the same proportion.—From "The Greatest Naval Cruise of Modern Times," by Winthrop L. Marvin, in the American Review of Reviews for April.

Finishing One's Course With Joy.

By J. B. Gambrell.

Some months ago, I was in a general meeting where there were numbers of preachers consulting over the work. Among them, was an old man, who had been in the service well on toward half a century. In giving an account of his work, he said, "I had glorious day last Sunday, I preached on Paul's words, 'That I might finish my course with joy.'" And then, with a face radiant with happiness, the old soldier said, "That is the way I mean to finish." Turning to some young preachers near by, he said, "It is common for young men to feel that they have the better of it. They do not. I never was so happy in my life in the work as I am now." And his face testified to the truthfulness of his statement.

This day remind us forcibly of the words of Scripture to the effect that he, who puts on the harness, is not to boast as the man who puts it off; provided, of course, he puts it off in the right way. Boasting in Divine service is never in place, but it is more out of place at the beginning of one's career, or in the middle of it, than at the finish, provided one has run the race worthily.

This article is written for preachers, and others, with a special accent on the preachers. And it will be divided into two parts; that directed to young Christians, especially young preachers, and that directed to old preachers and Christians.

It will be admitted by everyone that a sour, old Christian, and especially a sour, old preacher, is a sorry spectacle, while one of the most beautiful things that can be contemplated, is an old Christian, whose strength, perhaps, is spent, bright and cheerful, charitable and optimistic in the Master's service. The prophet of old, when he contemplated the death of the righteous, desired that his death might be after that manner, so everyone who will stop to think a little will desire that his last days on earth may be bright, cherry and helpful to the utmost limit. There are ways to have it so, and there are many ways not to have it so.

I begin with young preachers, and young Christians, keeping the accent all the time on the preacher, because he is a radiating center of light and good cheer; or else he is a weight and a detriment.

My special point that we plant in youth to reach an old age. The great law, governing a human life, that, "Whatsoever a man sows, that shall he also reap," holds in the matter I am now discussing. If a young preacher starts out in his ministry with a vaulting spirit and a self-seeking spirit, he is not at all likely to finish his course with joy. Indeed, with such a spirit, he will limp and his ministry will drag, and he will find life hard. Discouragements will thicken around him. His own moral strength will weaken. Selfishness will eat out the heart of his ministry, and, if he lives to be an old man, he will come to his old age spiritually spent, and there will be but little of the fruits of a joyous ministry to gladden his last days. This, of course, applies broadly to all Christians, but I keep the accent on the preacher.

On the other hand, if a young preacher enters his work, or the young Christian, with the accent still on the preacher—if he enters his work in a great spirit of self-forgetfulness, if he throws himself into it with an abandon, like that which charac-

terized Paul, if he early forms the habit of looking toward the crown as the other end of the race course, the fruits of his ministry will brighten his pathway as never fading flowers, and the fruitage of it will come to him in his old age like the ripe fruit gathered from the trees, planted in the long ago. I would insist, with all possible earnestness, if any man is going to play the fool, he ought to put it off just as long as he can, in order that he may not reap the accumulated results of his folly in old age. Besides, by a law of nature, old age, if it be extreme old age, becomes a reproduction of childhood and youth, and if the younger life be marred, twisted or perverted from right ends, it will all come back to the old man. The text, "Train up a child in the way he should go, and when he is old, he will not depart from it," presents a test in the philosophy of human nature. Once a man, twice a child, and the old child will be very much what the young child was; therefore, if one would finish his course with joy, he must set himself in the right way, when he is young.

There is a slightly different view of it worth taking. It is the concrete evidence of one's usefulness that may come to the old man. What a joy it is to the old preacher to see those, converted under his ministry, walking in the truth. John said, "I have no greater joy than that my children walk in the truth." What a joy it is to see young preachers, who have come into the ministry under one's preaching in the years gone by, growing into stalwart strength. The gathered fruit of early years, become like clusters from Eschol. This ought to give the young preacher great inspiration to do his level best, while he is young.

If I might be indulged to refer to a personal incident, I can illustrate the point. I would not put myself down for an old man, but on a visit last year to Blue Mountain, Miss., I met on the campus a beloved brother preacher, that has two daughters, graduates of Blue Mountain Female College, and he said, "Do you know how I came to educate my daughters?" I did not. Then he told the story. He had heard an address, made years ago, and that settle him that he would educate his children. No very young preacher will ever know the exquisite joy that came to my heart, as I felt that I had done something to help those splendid girls to a higher and more useful life.

Begging pardon for the personal allusion, I pass on to urge young Christians, and especially young preachers to get on the right lines of service at the start, so that the accumulated fruits of usefulness, may come to bless their old age. It should be the un-failing rule of every Christian to use every opportunity for good, literally to fulfill the Scriptures to "sow beside all waters," not knowing which shall prosper, this or that.

I turn now for some words to old Christians and especially old preachers. It is a great pity, if wisdom has not increased with years, if it appears that the worst qualities a man ever had, culminate in his old age. As, for instance, it is safe to say that the avarice of some old men is more deplorable than the spendthrift of young men. If one comes to the home stretch in his life with his heart surfeited with worldliness, he will not finish his course with joy. If the world has tightened its grip on him, the other world to which he must soon go, will have but little influence to lure him on

to brighter scenes.

In the course of life, if one has been out in battles, amid the hard struggles that come inevitably to the good soldier of the cross, he will have received some hard knocks. He will have observed the weakness of men, some of them the brothers with whom he has taken counsel. He will have experienced more or less of ingratitude. Now, if the old man cherishes these, rather than the bright things, and the good things, he will not have a happy old age. Paul's plan of life was the true one, "forgetting the things that are past," he pressed on to the mark.

There is another thing, that old Christian, and especially old preacher ought to avoid, and that is, the habit of talking of the good, old days, as if he lived on out of all the light and was really in the shadows. It is easy enough to tell when a preacher has crossed the dead line of usefulness. It is just where he stops in his planning and in his growing, to look back over his shoulder; just where he begins to live more in the past than he does in the future. The dead line does not run against years, but against the habit of mind, that preachers have. If one would be joyous in the end of his career, he must be still conquering, still hoping, still working.

But the old Christian's vital forces fail and sometimes he is beset with physical infirmities that he cannot overcome. In the race, the old man sees younger men go to the front, and relatively he is falling to the rear, though if he be the right kind of a preacher, or a Christian, he will be still pursuing, though faint. Now here is the supreme test of a preacher. It was the supreme test of the lofty, grand manhood of John the Baptist that he could joyfully say of the Saviour, "He must increase, I must decrease." When the old soldier, foot-sore and faint, can no longer press the battle to the gates of the enemy, but from his position cheers on the younger men, he writes himself down a great soul, and is able in the sublime self-forgetfulness of the cross to rejoice that there are others, who can carry the standard to higher ground than he can attain. Some old preachers will read this. I bid them good cheer. I call them to remember the former times, when they were in the thick of the battle. I would have them cheer their hearts with the reflection that the men, who are leading the battle today, are the men they, and others of their day, were instrumental in calling into the service, so that they are living in, and acting through the men and women, who are acting for them and some of whom are now in advance of them in the race. The glorious oneness of all the service of God, should fill us with unspeakable comfort, as we see any of them winning victories for the cross, because the victory of one saint is a victory for all.

My parting word on the subject is, that the old Christian should keep his face constantly toward the light. The common expression, poetic as it is, "We are going down the western slope" is not correct from a Christian standpoint at all. We are going up, and if we are living right, the light is shining more and more unto the perfect day of deliverance. One cannot study the character of Paul without catching his lofty spirit of optimism in his old age.

But, after all, even from the standpoint of usefulness, the old Christian may be at his very best, even when he is a shut-in. Out of his experience, remembering the

Lord from "beyond Jordan," and the many places where he has prayed, and come into the consciousness of union with God and won a victory in prayer, he ought to become the greatest of prayers, and in the battle for progress, we need great prayers, more than we need great preachers. Far more has been promised to believing prayer than to any one exercise of the Christian life. I do not doubt there are old saints—women on their beds unable to go to church—old men and preachers laid by, who are today far more useful to the Kingdom than they have ever been. If we all keep our faces toward the light, not setting sun, but the rising sun of God's eternal day, we shall finish our courses with joy.

Enon Meeting.

Enon is fifteen miles east of McComb. It's a large old-fashion Baptist church.

Elder W. K. Anderson of Glading, is pastor, and has the confidence of the people. Did not get there till Tuesday, two have already applied for baptism, and two more on Wednesday.

Owing to the constant daily rains had to close Thursday.

J. H. L.

Schley.

Just closed a good meeting with my church at Valley Grove. Did the preaching my self, except one sermon by Brother H. T. Ross.

Results: Church revived, 6 by baptism, 6 by letter.

I begin a meeting today at Bethlehem. Pray for us.

J. C. Buckley.

Hathorn.

Brother J. G. Murphy preached the gospel for five days, and some of the visitic results are nineteen for baptism, and ten by letter.

At Cedar Grove.

I did my own preaching for six days. God blessed our church, and people greatly. He gave us twenty-five for baptism, and five by letter.

May the Lord continue this good work.

G. H. Suttle.

Pastor.

The services of Rev. C. M. O'Neal of Pe-lahatchie, as an evangelist, are available to any pastors or churches needing such work. He has assisted in some meetings, where the Lord has blessed his work greatly.

Mrs. Mattie May, wife of Hon. A. Q. May, after much suffering, passed to her reward last week.

The Laymen's Movement.

It is my purpose, as General Secretary of the Laymen's Missionary Movement of the Southern Baptist Convention, to attend, if possible, all our State Conventions and General Associations. It is hoped that the committee on program may be able to give this cause at least a brief hearing. It is desired that each State meeting appoint a central committee of from three to seven live laymen to take supervision of this work in their State. These brethren should reside in the same or contiguous towns that

they may get together conveniently.

It is suggested that this committee arrange to have the movement intelligently discussed at each district Association and that the Association elect one of its most zealous laymen to direct the work within its territory. This superintendent should keep in close touch with the Central State Committee and provide for a Laymen's Day in each church during the year. This church should elect a superintendent of the movement who will co-operate with the District Superintendent in pressing the claims of the movement in the local congregation. Instead of the Superintendent for the church some prefer a local league which shall have monthly meetings for the discussion of matters pertaining to the advancement of the cause. On Layman's Day the obligation of stewardship and other kindred topics, should be given prime emphasis by the most efficient laymen available. In Mississippi where the work has been presented to scores of churches with most gratifying results, the committee has availed itself of capable school men, especially the principals and professors in our denominational schools. Many business and professional men can be found who will give their service as speakers on Sunday, and will not only stimulate hundreds of laymen to larger ideas and more generous service, but will realize the untold blessing in their own lives. For literature address Laymen's Missionary Movement, 415 Continental Trust Building, Baltimore, Md.

J. T. Henderson,
General Secretary.

Bristol, Va.

A Word of Commendation.

Brother P. S. Rogers, a native of Mississippi, a second-honor graduate of Mississippi College, and full course in the theological Seminary with more than fifteen years successful experience in the pastorate and evangelistic work in the North and West, is now in Mississippi, and might be induced to stay by some one or more of our churches with vacant pulpits. Any way, any pastor or church needing help in meetings, would do well to secure his help.

We had him for a few days with us in a short meeting at Pachuta where his preaching was highly acceptable and greatly pleased and edified the people who came in unusual numbers to hear him.

His address is Rev. P. S. Rogers, Pachuta, Miss.

In love, your brother,

J. A. Hackett.

Meeting at Pontotoc.

We have closed our meeting at Pontotoc. Brother A. J. Preston of Tupelo did the preaching. He has large evangelistic gifts. While only two were added to the church by experience the meeting was great. Our religious thought was projected in the right direction, and our lives shaped toward right ends. I regard Brother Preston's coming to Tupelo as a great blessing to our entire State. He is sound, and therefore safe. He has that faith that enables him to labor and then wait on God for the results—a faith that some of our modern evangelists seem not to have. Pastor and people are closer together and all seem prepared to live more singly and signally to the glory of God.

In good hope behind the blood,

R. A. Cooper.

Pickens.

H. Boyce Taylor, D.D., of Murray, Ky., who looks like a drummer, lives like a Christian, and preaches like Paul, is holding forth the Word of life at Pickens. God is sending hearers for the gospel message, and much interest is manifest.

We thank God for such a faithful preacher of the truth.

Pastor.

Pastor B. H. Ellis, of Gunnison.

I wish to commend Brother Ellis to the denomination in Mississippi.

He is from Michigan, where he was in the pastorate for some fifteen years, and comes to us well recommended by some of the Baptist leaders, as worthy of all confidence.

I have just had the pleasure of having him with me at Shady Grove Church, near Vossburg in a week's meeting, and the brethren were delighted with his preaching.

The meeting closed on Sunday, the 20th, with three for baptism and one by letter.

By this time Brother Ellis is on his new field and will soon be in position to introduce some of the rest of us, if the occasion offers.

Chas. G. Elliott.

Meridian, July 31st, 1908.

Good Meeting at Improve.

The best meeting we have ever held at Improve began on Saturday before the fourth Sunday in July.

Brother J. T. Dale of Collins, was with us, arriving on Sunday and remaining until the close of the meeting, preaching with great power.

There were ten additions, seven for baptism.

We were glad to have with us Brother Dale, and may the richest blessings of our Lord ever attend you in your earnest endeavors to win souls for Christ.

J. L. Watts, Jr.

Improve, Miss.

Ordination of Brother H. D. Wilson to the Ministry.

On the third Sunday in June, past, a presbytery composed of Brethren W. T. Lowrey, W. E. Berry, J. L. Wilson, and the writer, who is pastor, met with the New Albany Baptist Church for the purpose of ordaining Brother H. D. Wilson to the full work of the ministry. After a thorough examination of the candidate, in the presence of the entire congregation, the church, being fully satisfied with Brother Wilson's statement concerning his conversion, call to the ministry, and his qualification for the work, instructed the presbytery to proceed with the formal ordination.

Brother W. T. Lowrey preached the sermon, Brother W. E. Berry delivered the charge and presented the Bible, and Brother C. W. Smith led the ordaining prayer.

The service was both enjoyable and helpful to all, and the church feels that it can sincerely commend Brother Wilson to the churches as a consecrated, efficient preacher; already qualified to be pastor of any church to which he may be called.

E. L. Wesson,

Pastor.

Woman's Work.

Mrs. Julia T. Johnson, Editor.
P. O. Clinton, Miss.
(Direct all communications for
this department to Clinton, Miss.)

Woman's Central Committee.

Mrs. J. A. Hackett, Meridian,
President of Central Committee.
Mrs. W. R. Woods, Meridian,
Miss., Secretary of Central Com-
mittee.
Mrs. W. S. Smith, Meridian,
Miss., President of Sunbeam
Work.
Mrs. Martin Ball, Winona,
President of Young Woman's
Auxiliary.

Officers of Annual Meeting.

Mrs. J. D. Cranberry, Hazle-
hurst, President; Mrs. Paul
Smith, Meridian, Vice-President;
Mrs. G. W. Rife, Jackson, Re-
cording Secretary.

"I May Not Pass This Way Again."

Oh, could I pass this way again!
The broken still becomes a wail!
How vastly different now from
then,
Would fate the word would
stroke the pen,
Could I recall life's near spent
tale!

How many a time some cruel
stone,
I might have moved from out the
road;
Yet thoughtless left the thing
alone;
And thereby caused a piteous
moan,
From one who stumbled 'neath
a load.

How many a flower I might have
sown,
Along the way to bless and cheer,
Where only weeds were idly
strewn;
Or thistles with a hurtful
thorn,
Or wormwood with its presence
drear.

The spoken word, the written
line,
That would have gladdened some
sad heart,
And left a double blessing mine,
Were idly thrust aside, in fine—
Too selfish I, to give my part.

Forgive me, O God, the lack of
heart,
That brings another grief and
pain;
Let loving word heal cruel
smart;
Let kindly deed turn angry
dart,
I may not pass this way again.

—M. M. L.

Medical Missions.

The heritage of pain left us by
our first parents has glorified the
work of those to whom is given
the privilege of administering
the means of amelioration and
cure. The good physician needs
no word of commendation. His
deeds open wide the door of our
hearts and homes—He is a veri-
table messenger of love and mer-
cy.

The story is told of a doctor
who had toiled long among the
suffering poor without sufficient
remuneration to meet his monthly
accounts, while the truth forced
itself upon him that his own
strength was rapidly giving way
under the strain.

One day there came a letter to
the anxious wife from one of her
old-time friends telling of a posi-
tion about to be made vacant
where the husband might prac-
tice his profession under circum-
stances comparatively easy, and
with abundant financial returns.

The husband and wife happy
at the thought of so favorable a
change, determined to go to the
new home. But just then a call
came. A poor woman was desper-
ately ill, and the doctor must
go. That night there was a bat-
tle for life. The doctor won,
though he came home utterly ex-
hausted in body and spirit.

Another victory was won that
night when the doctor determin-
ed to give up the prospect of tem-
poral advancement and to remain
at his post among the poor. Here
was a work as truly missionary
as that of the men beyond the
seas.

The medical missionary in for-
eign lands occupies a position
second to no other one in its
possibilities for usefulness. He
need not stand idle, while yet his
tongue is a stranger to the lan-
guage of the people. No sooner
do they know that he possesses
the healing power, than they
come, in crowds, to avail them-
selves of it.

Along with the remedy for bod-
ily disease, there is often given
too, some lesson for the soul. In
our mission fields the number of
medical missionaries is pitifully
small, there being only one to
about one million people, while
in our own country and in Can-
ada, one hundred and forty thou-
sand physicians minister to the
sick, the proportion being one to
every six hundred and fifty peo-
ple. Eleven hospitals and dis-
pensaries have been established
in connection with mission work,
and thirty-eight thousand people
were treated during 1907.

In Africa the good effects of
medical work seem to be specially
apparent perhaps because of the
great poverty and ignorance of
the people. At Ogbomoso, a
basement room is fitted up, for
the treatment of the afflicted.

Long before the appointed time,
they are patiently waiting, nor
did the crowd diminish, when it
was thought advisable to make a
small charge, for medicines and
surgeon's dressings.

A few years ago an American
resident of Bombay, and a Par-
see gentleman set on foot the
scheme of establishing a faculty
of female physicians. The sum
of twenty thousand dollars was
subscribed almost wholly by na-
tives, to start a dispensary and
employ two lady physicians. This
was followed by a gift of eighty
thousand dollars by a wealthy
Parsee, to build a hospital, and an-
other of ten thousand dollars by
a Mohammedan for the erection
of a dispensary. Since the lat-
ter was opened, there has been an
average attendance of one hun-
dred patients a day, the rich as
well as the poor, seeking its aid,
while the private practice of the
two women physicians had been
more than they could attend to.

Some years ago, a native prin-
cess made a donation of sixty
thousand dollars to the govern-
ment of India for the purpose of
endowing a female medical school
for the women of Bengal. These
movements, we believe, are the
direct outgrowth of Christian
missionary work. This is true
also concerning the establishment
of medical work in India, under
the leadership of Lady Dufferin.
We learn that those who are pre-
pared to accept the help offered
by the "Dufferin Fund," are
Christian girls educated in our
mission schools. In charge of
hospitals and dispensaries, these
women have a great opportunity
to represent Christian woman-
hood to an unbelieving empire.

In Rangoon, Burmah, a lady in
charge of a hospital writes: "We
have coming to us, Chins, Tamils,
Telugus, Burmans, Karens, Irish,
French, English, Americans, Eu-
rasians, Shans, Hindus, Talings
and Africans, and I have a won-
derful field of Christian work."

In Kyoto, Japan, a Christian
hospital and training school for
nurses has recently been opened.
A number of Japanese officials
were present on the occasion. A
Japanese physician delivered an
address, in which he said: "Now
the religion of Christ comes, and
puts love in the hearts of all men
and between all men, and so hos-
pitals and medical schools are a
result." Very good testimony
for a heathen!

The first medical journal ever
published in a heathen land was
published by the medical mission-
aries in China. This form of
Christian work is making a deep
impression upon the people.

Argo Red Salmon is ready for
the table as soon as the can is
opened, or it may be served 77
different ways.

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That the ice cream you buy is strictly
PURE?
Do you know that the make's hands
were clean, flies excluded from the factory,
and freezers and other utensils kept in
Sanitary Condition?
Why take any chance where your health
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MAKE AND FREEZE YOUR OWN ICE CREAM
IN 10 MINUTES
FOR 1c. A PLATE with

Jell-O ICE CREAM POWDER

It is so easy. Simply stir contents of
one 13c. package into a quart of milk and
freeze, without cooking, heating or the ad-
dition of anything else. This makes two
quarts of ice cream, clean, pure and whole-
some. A good ice cream freezer can be
bought for a dollar or two which will last
for years, and will soon save its cost.
2 packages JELL-O ICE CREAM Pow-
der for 25c.
Flavors: Chocolate, Vanilla, Straw-
berry, Lemon and Unflavored.
Sold by all good grocers.
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York wants a representative in every
town and community in Mississippi.
Teachers can double their income by
working in their spare time. Country
Merchants can write insurance for many
of their customers. Write to us and let
us tell you what favorable terms we can
offer to agents. We refer, by permis-
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location, but prices on all are reason-
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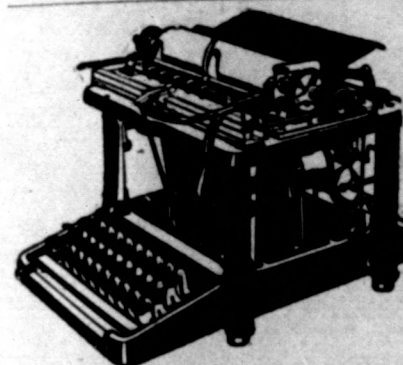
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veniently situated to both col-
leges and public school; also one
nice 18-acre farm, all located in
Clinton, Miss. If interested,
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whether muscular or of the joints, scia-
tica, lumbagos, backache, pains in the
kidneys or neuralgia pains, to write to
her for a home treatment which has
repeatedly cured all of these tortures.
She feels it her duty to send it to all suf-
ferers FREE. You cure yourself at
home as thousands will testify. No
change of climate being necessary. It is
simple discovery banishes uric acid from
the blood, and brightens the eyes, giv-
ing elasticity and tone to the whole
system. If the above interests you, for
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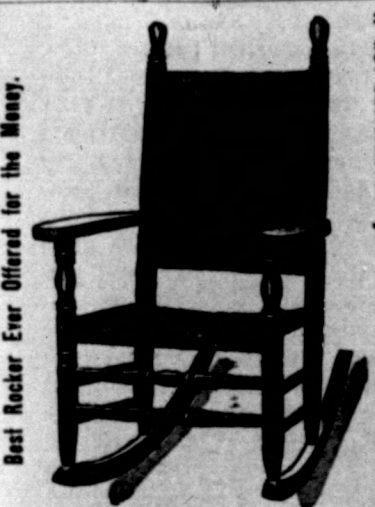


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tertiary. Scrofula, Eczema, Blood and
Skin Disease. If you have exhausted
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write me in fullest confidence for proof
of cures. Take my treatment and get
well.
A. A. BROWER, M. D.,
San Antonio, Texas

Some Uses of Oxalic Acid.

It is well to keep a solution of
oxalic acid on hand, as it will re-
move iron rust stains from linen
and clothes equally well, but it
must be used quickly and the
place well rinsed in several cold
baths. Three ounces of crystals
to a pint of water makes it about
right and the stains should be wet
with the solution and placed in
the sun.

Brass candlesticks or ornaments
which have suffered from neglect
may be cleaned with oxalic acid,
rubbing them with a flannel cloth
and then polishing with a clean,
dry one, and if not very much
discolored or stained, they will
look like new.

There is nothing better for
cleaning white straw hats than
the oxalic solution, and 5 cents
worth of the acid will clean two
or three hats, and if the straw is
good it is well worth the trouble.
Dissolve in warm water and let
it stand for an hour or two, then
brush the hats free from dust and
wash well with the solution, us-
ing a soft cloth or brush, then
rinse with clear water, bend the
hat into shape and dry in the
shade. The acid is a poison and
should be kept out of the way of
children. Faded dress skirts
with worn out waists, can be
made into serviceable underskirts
by bleaching them white. Soase
the good up and down in the so-
lution of oxalic acid and warm
water, and if the color does not
bleach immediately, let it soak for
awhile before rinsing.

Soft little gingham dresses that
were faded and outgrown, but
still quite good, were pieced out
to make them large enough, then
they were bleached and colored
a very dark blue with diamond
dye for cotton and they were as
nice and serviceable as new gar-
ments.

Oxalic acid may be bought at
the drug store, and it is a valu-
able adjunct in safe hands, and
while it will take the color out of
either cotton or woolen clothing
without injuring the fabric, the
goods should not be allowed to
remain in the solution too long.
M. H.

Deafness Cannot be Cured
by local applications, as they cannot reach the dis-
eased portion of the ear. There is only one way to
cure deafness, and that is by constitutional remedie.
Deafness is caused by an inflamed condition of the me-
mbrane lining the Eustachian Tube. When this tube is
inflamed you have a running ear, or a painful hear-
ing, and when it is entirely closed, deafness is the re-
sult, and unless the inflammation and the tubes are
restored to their normal condition, hearing will
be forever lost. We have a cure for this condition
which is nothing but an inflamed condition
of the Eustachian Tube.
We will give you \$5.00 for every case of
deafness caused by Eustachian Tube inflammation, if
you will send for our book, and we will send you
a copy of our book, and we will send you a copy of
our book, and we will send you a copy of our book.
J. J. CHERRY & CO., Toledo, O.
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Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by
millions of mothers for their CHILDREN
WHEN TRICKLING, COLIC, OR OTHER
SUFFERING FROM THE COLIC, OR OTHER
ALL PAIN: CROUP, WIND COLIC, AND THE
COUNTRY FOR INFANTS. Sold by Druggists in every
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sow's Soothing Syrup, and take no other kind.
Twenty-five cents a bottle. Guaranteed under the
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F. and D. Trade Act, June 1st, 1906.



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machine. Make it run lightly, noiselessly.
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the house that are getting "the worse for
wear" with a little

Household Lubricant

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the lawn mower, freezer, washer, bicycle, any-
thing that needs oil. Won't corrode, gum,
clog or tarnish.
Sold in handy-size, 4 and 8
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the trouble, kills the germs and extracts all foreign matter. Sold
under a positive guarantee, 25c, 50c and \$1.00 per jar. Mail or-
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tered with "SOUTHERN" WOOD FIBER PLASTER.
Read what Dr. John L. Johnson of Clinton, Miss., has to say
about it:

Clinton, Miss., Jan. 20, 1906.
I used the "SOUTHERN" WOOD FIBER PLASTER in my
residence recently built at Clinton, Miss. I am delighted with it, and
think the manufacturers have rightly called it "WONDERFUL."
(Signed)
JOHN L. JOHNSON.

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in all its forms, neuralgia, paralysis, headache, backache, goiter, all
forms of indigestion, constipation and sleeplessness, cancer and ulcers of
all kinds.
Relieves stricture without blistering or cutting.
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copies. One copy (only) for examination to any address for 15c, if you mention this paper.
Song Book catalogue free. Write us. Address
THE TRIO MUSIC CO.
MEMPHIS, TENN. WACO, TEXAS

Deaths.

Mary Norrice.

About 5 o'clock on the morning of the 24th inst, Sister Mary Norrice, at the age of 69 years passed to her reward. Some months ago her health began to fail. Having Bright's disease, no one perhaps ever endured suffering with more fortitude. She was of a genial and cheerful disposition with a pleasant word for all. Her beloved husband, Rev. Luther Norrice, with whom she had so happily lived for half a century, preceded her about six months.

Born in Alabama Feb. 25, 1839, married April 9, 1857, joined the Baptist Church in early life, of which she lived a consistent member till death. She was for many years a teacher in the Sunday School, teaching the infant class, and they loved her devotedly. Many of her former pupils, now with families, remember her with kind and loving hearts. She leaves two brothers and many friends to mourn for her, but not as those who have no hope. She will welcome us as we come to the beautiful gate.

Her pastor,
J. J. Walker.
Shubeta, Miss., July 28, 1908.

Argo Red Salmon is standard in quality, quantity, color and place.

Trusting Jesus.

Rev. T. L. Bailey.

Trusting Jesus every day—
Trusting him in all we do;
He will guide us all the way,
He will bring us safely through.

Trusting as our days go by—
In every time of need;
He will all our wants supply,
To his guidance, then give
Obedience.

Trusting Jesus every one—
If the day grows dark and
Gloomy;
Trusting him will bring good
Cheer.

Trusting ever full and true—
Firmly trusting every day—
Keep our thoughts in constant
view;
He is leading all the way.
Pleasantville, N. J.

ARGO, ARGO, ARGO, ARGO,
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Redden.

Died July 22, 1908, John Green Redden, son of Redden and Lucinda Redden, with slow fever. He suffered 61 days before he died.

He leaves father, step-mother and sister to mourn their loss. He was perfectly reconciled to death, simply trusting in God to the last.

He's gone, the spotless robe is gone,
Triumphant to his place of rest,
The prison walls are broken down,
The angels speed his swift remove.

Written by his step-mother,
P. M. Redden.

Walking By Faith.

It is not to be supposed, when it is said that the Christian walks by faith, that the man of the world journeys exclusively by sight. The worldling may think that he "proves" everything, sees everything, knows just where he is going, understands exactly by what forces he is swayed, and regulates his own way as he pleases.

That is far from being the case. The man of the world employs the process of belief in a thousand ways every day. He accepts numberless facts, not because they are proved, but because it pleases him to accept them. He credits many propositions that are never susceptible to proof or which there is never any time to prove.

The business world, moreover, proceeds largely on credit principles, trusting where it cannot see, and acting even where risks have to be taken. The vast machinery of life in all its departments without exception could not get on at all if it were not for the exercise of men in countless ways of a faculty or power which we may call faith.

It is only when faith is applied to the higher ranges of life and aspiration, to what are known as spiritual interests, that unthinking or carnal minds draw back and begin to doubt and object. It is a well-known fact that people who refuse faith in the verities of the Christian religion are the most credulous of persons when it comes to other teachings or pursuits, all of which goes to show that man is by nature constituted for belief, not doubt, and that if he does not apply this power of trust to the higher truths of the Christian revelation he will credulously pursue will-o'-the-wisp delusions, infidelity, or despair.

The only safe course for a rational man to pursue is to journey through life holding the hand of an infinite power which is concretely revealed in the person of a guiding and upholding Saviour.

No man is strong enough to live life in his own strength, no man knows enough to be his own pilot on the treacherous seas that

stretch before him, no man is sure enough of his own motives and intentions to justify his leaning to his own understanding or declining the offers of a divine grace which will steady his moral purposes and enable him to endure unto the end that he may be saved.

There is no other practicable plan than to walk by faith; and that course is as reasonable and necessary for a grown man as for a little child, for all are really children in the sight of God, alike needing parental control, protection, and guidance. The mightiest intellects as well as the humblest minds have acknowledged their need of divine tutelage and direction; and where a Paul, an Augustine, or a Luther have admitted their incompetence to guide themselves through the labyrinth of this life, he would be a fool who should elect to choose his own way and follow the suggestions of his own weak understanding.—Selected.

George Kept Him Busy.

A well-known Virginia clergyman, one-time president of William and Mary College, was married three times, and on each occasion the ceremony was performed by his brother, an even more renowned bishop. When the first marriage took place, the bishop had to refuse a tempting invitation from an old friend because—so the letter ran—"I am going up to Williamsburg on that date to marry my brother George."

The same friend happened to be on the train with him, years afterward, when he was traveling to the second ceremony. "I am going to marry my brother George," the bishop explained benignly, after the business of greetings was over. Again many years passed, and the same journey was taken once more for the same purpose. By a strange coincidence, the identical friend ran into the bishop as they hurried through the depot to their respective trains. "Where going, bishop?" the former sang out as they grasped hands and dashed by each other.

"I am going where I am always going," the answer came back, ponderously, "to marry my brother George!"—Harper's Weekly.

The Hopeful View.

There is a great difference in the way different people endure their sorrow. Some look only down—down into the grave, down into their own breaking hearts, down at the emptiness, the ruin, and the darkness about them. These find no comfort. Others, with grief no less keen, with loss no less sore, look up into the face of God and see love there; look into heaven where their loved ones are; look at the blessed stars of hope which shine above them, and are comforted. Whittier, in "Snow-Bound" sets the two aspects of sorrow side by side:

"Alas for the man who never sees
The stars shine through his cy-
press trees!"

Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!

"Who hath not learned, in hours of faith,
The truth of flesh and sense un-
known,

That life is ever Lord of death,
And love can never lose its own?"

—J. R. Miller, D.D.

Preachers may find a valuable suggestion for topics and sermons by considering the motives which inspired the writing of the books of the New Testament. Every one of these twenty-seven books was written for a special purpose, and was not called out by a particular demand. Not one of these books was written merely to elaborate an idea or simply to express the thoughts of the writer. Every book had a distinct aim in some situation or need among the churches. It is this which gives them all life and force and pertinence. And since human nature and Christian experience are the same in all ages among all people, it is the practical point of the New Testament writings for the people of the times in which they were written which makes them valuable and helpful to the people of this century and of all centuries.—Watchman.

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A Wife Ready.

Little Dorothy could not have paid her father a higher compliment, or better expressed her love for him than when she said, "Papa, I would like to tell you something if you won't tell mamma."

"Why don't you want mamma to know it, daughter?"
"Well you tell her things I say, and she laughs at them, and I don't want her to know this."
"Let papa hear what you have to say anyhow."

"Well, I have often thought that if mamma were to die I would like to marry you.—The August Delineator.

Ten Rules for Success.

1. Fear God, study the Bible and follow its teachings.
2. Have a clean heart, a fixed purpose, and indomitable energy.
3. Get as thorough an education as possible by home study and extensive reading, if the public schools are not accessible.
4. Select as your life work that for which you are best fitted: i. e., the work you like best and can do best.
5. Give to your work your undivided attention and toil unremittingly.
6. Set so high an estimate on your time that you will not waste a single moment.
7. Indulge in physical exercise, eating nourishing food and abstain from anything that will impair your health.
8. Seek the society of the best people and the companionship of those whose influence is stimulating.
9. Have the courage to follow your convictions, doing your full duty as by yourself and your fellowmen.
10. For a life companion select one who really loves you and who will prove in every respect a help-mate.—George Warren Parker.

On Grandpa's Farm.

Oh, don't you know the fun on grandpa's farm!
For Grandpa says, "Let 'em; it ain't no harm;"
An' Cousin Rob leads us, and cries, "Here goes!"
An' mamma—she just says, "such clothes."

We've a Crusoe's island an' robbers' cave,
An' tower of London, an' don't you know
When one of us wants to let on he's brave
He crawls under the sawmill, scared and slow,

Oh, you don't know half the fun out there!
For grandpa he never tells us, "Take care!"
An' Cousin Rob laughs, an' says to "carouse,"

An' mamma, you see, is off in the house.

We fish in the brooks, and play in the sands,
An' try to catch tadpoles out of the springs;
We hide in the bushes like Injun bands,
An' fight with the hornets and get their stings.

Oh, there's plenty of fun on grandpa's place!
For grandpa—he says, "Now scoot on a race!"
An' Cousin Rob grins an' says, "There she blows!"
An' mamma, she only just says, "Such clothes!"

—Our Little Folks' Magazine.

"He Didn't Have None."

Alfred H. Lowe, of Philadelphia, president of the Universal Peace Union, was talking on the topic, peculiarly congenial to him, of kindness. He said:
"I once knew a remarkably kind boy. He was a great angler. There was a trout stream in his neighborhood that ran through a rich man's estate. Permits to fish in the stream could now and then be obtained, and the boy was lucky enough to have a permit. One day he was fishing with another boy when a gamekeeper suddenly darted from the thicket. The lad with the permit uttered a cry of fright, dropped his rod, and ran off at top speed. The gamekeeper pursued. For about a half-mile the gamekeeper was led a swift and difficult chase. Then, worn out, the boy halted. The man seized him by the arm and said between pants:
"Have you a permit to fish on this estate?"
"Yes, to be sure," said the boy quietly.
"You have? Then show it to me."
The boy drew the permit from his pocket. The man examined it and frowned in perplexity and anger.
"Why did you run when you had this permit?" he asked.
"To let the other boy get away," was the reply. "He didn't have none!"—Harper's Weekly.

"You have? Then show it to me."
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not even to try.—Sunday School Times.

Using Our Reputations.

Reputation has its uses as a stimulus. It is not nearly so much account as character, to be sure; for our reputation is only what people think we are, while our character is what we are. But there is one way by which we can make of our reputations—and we all have more than one—valuable helpers. A shrewdly thoughtful business man has told how, in this advice: "Be what your friends think you are; avoid being what your enemies say you are." There is a sure way to justify our friends and to confound our enemies—and nobody gets hurt by it.—Sunday School Times.

If I am so poor, so was He. If I grow weary with my hard tasks, so, no doubt did He. If I suffer from the social disdain of those who do not understand the Divinity of labor, so, without doubt, did He. If I have others dependent upon me, living upon day's wages, with sometimes little provided for the future, so no doubt did my Lord toil, after Joseph was dead, and Mary, the mother, was dependent upon her children. This puts me in the ranks of nobility which wealth and earthly titles cannot reach. My birthright is companionship with the Master Workman.—Charles M. Sheldon.

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The close observer can tell by the countenance if a person is in the habit of saying evil things or kind things about people. No matter what the results, the person who has formed the questionable habit of speaking unkindly of people will gradually come to possess a cruel, hard expression, which in a short time deepens into fixed, ugly lines. Nothing is more conducive to youth and beauty of face than the habit of seeing the best in people and loving it into more loveliness. The thoughts assume a kindly bent and, shaping themselves into kindly words and deeds mold the countenance into beauty and sweetness. The late divine, Rev. Joseph Cook, by experiment and investigation found that our habits leave scars on the brain. Do we realize that every harsh word our lips utter leaves an unfavorable impression on our brains, which is quickly reflected not only in the face but in the very movements of the body? Nobody can hurt anyone by cruel remarks as he hurts himself.

Fresh air is a free gift and yet some people take it as though it were more expensive than the Alaskan gold. It is necessary to the clear brain, well-rounded form and grace of movement. There is a close relation between the shallow-breathing lungs and the mean-thinking mind. Practice deep breathing until you can count seventy-five aloud in one breath. Then notice the improvement in your appearance and thoughts.—The Gentle Woman.

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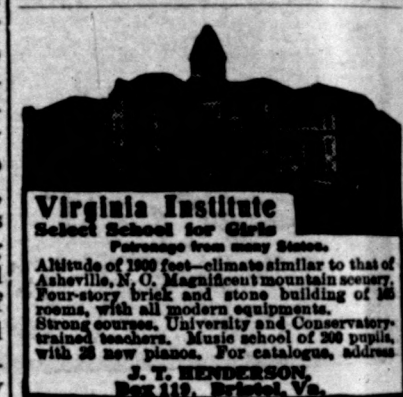
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We can shut our eyes and imagine we see a beautiful rose, or we can imagine we see a horrible murder. Both look real but both are merely imagination. They are only mind pictures. Our worry is always only in mind. When we think we either let our mind run into worry or into pleasant thoughts. The great cure for worry is to occupy our minds with work and with pleasant thoughts and then we kill worry. There is a wonderful book called Dollars and Sense which tells all about worry and happiness, and how to live and act to get joy out of life. This book has 80 great helping chapters that tell us how to think, live, work and act to make our lives happy and full of peace and contentment.

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Civilization in Danger.

Civilized humanity at the present moment is undergoing profound transformations. Hardly fifty years ago it was composed of a certain number of groups that were easily recognized and possessed of strongly marked characteristics—national groups to begin with, and local groups at a later stage. All this is now tending to disappear. Little by little democratic pressure on the one hand, material progress on the other are tending to reduce the intervals. More and more nations and classes are mingling together. What will issue from this chaos? and what will be the civilized humanity of the future. It is too early to offer prediction though it is possible to indicate certain changes which have even now begun.

What I propose to sketch is the process of social leveling and its consequences. By social leveling is meant the gradual disappearance of human inequalities. I suggest that this process is today equally apparent from the material, the intellectual, the moral point of view. The advantages to be expected from such a transformation are so plain that it would be superfluous to point them out. But, on the other hand, dangers are involved which, though perhaps more remote and less clearly discerned, are none the less extremely serious.

In brief, there is reason to fear that the process of social leveling may have for its result a state of universal mediocrity. And this would mean the ruin of our civilization. My object is to call attention to this peril, and then to indicate the reasons for hoping that we shall be able to escape it. —Rene L. Gerard, in the July Hibbert.

There is no better salmon canned at any price than Argo. One trial will prove it.

Convention of Commercial Secretaries.

Of the Southern States, Chattanooga, Tenn., Aug. 11, 13, 1908. On account of this occasion the Mobile and Ohio Railroad will have in effect low round-trip rates; tickets on sale Aug. 8th to 10th, inclusive, limited to return on or before Aug. 14th, 1908. For further information apply to Mobile and Ohio Railroad Agents.

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The Weakest Point.

The whole life is to be guarded and protected, because no man is stronger than his weakest point, and we may actually be weakest where we purpose ourselves to be where we suppose ourselves to be careful about the mouth and yet to allow the eye wide and perilous liberty. Alas! we can practice wickedness in silence. The eye can be enjoying a very harvest of evil whilst the mouth is fast closed, and not one sign is given by speech that the soul is rioting at the table of the devil. It is of infinite consequence that we should direct our exertions to the right point; otherwise our lives may be spent in mere frivolity under the guise of great industry and faithfulness. We may be watching at the wrong gate, or we may suppose that only certain gates are to be closed, and that others may be left open without danger. It is not the front door only that needs to be attended to, but the gate at the back or the little window in some obscure part of the house. When the enemy comes as a house-breaker, he does not seek for the strongest part of the castle, but for its very weakest parts.—Joseph Parker.

ECZEMA.

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Via. Mobile and Ohio Railroad, account Montreat Chautauqua and Religious Assemblies. Tickets on sale Aug. 10th to 12th, limited for return on or before Aug. 31st, 1908. or rates and further particulars apply to Mobile and Ohio Railroad Agents.

A Strong Utterance.

Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary, at Louisville, Ky., is President of the Baptist Young People's Union of America. At its recent session held in Cleveland, Ohio, he made the following strong utterance, discussing "Christ's Law of Service."

RESTLESS NIGHTS

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"Jesus emphasized the need of a right personal relationship to God and the necessity of a right belief in order to possess a right character. Jesus did not differentiate them socially, intellectually principles of Christ into human but as believers and unbelievers. Service is a definition of character. Jesus reversed the law of human happiness. We may be inclined to become revolutionary when placed in touch with the evils of the world, but Jesus said the way to cure these evils is not to strike at the world, but get the principles of Christ into human hearts. Use is the law of the kingdom. The law of service is the touchstone of all human endeavor. The judgment of history, reason and of God on the pyramids of Egypt is that they were useless. That upon the Parthenon in Athens that it served some good purpose. Men may be put in two classes, either pyramid or parthenon builders. In urging upon the convention the duty of service the speaker affirmed that service is the Baptist conception of Christianity. We should make every doctrine minister to it; should get the great constructive ideals and then live by them. We have no power but the lure of the eternal. The cost of service is great. If it takes the forces of the universe to make a diamond it will require all divine forces and agencies to enable us in our service to render it in such a way that we shall be what we ought to be for the realization of our highest selves."

Complete Cure.

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